WINTER 2026 | VOLUME 6 ISSUE 4

Ṣirāṭ Link

A path for connecting with the Creator, others, and one's self

تَوْفِيق

SUCCESS

TAWFĪQ IN ISLAM

STRIVING TO BE A QUR'ĀNIC HUMAN BEING

STEPS TO SEEKING *TAWFĪQ*

Letter from MOULANA ABIDI

Salāmun ʿalaykum,

I extend my warmest wishes to you all as we enter this beautiful season of *ʿibādah* (worship) and *barakah* (Divine favor). The months of Rajab, Shaʿbān, and Shahr Ramaḍān, together form a unique period in the Islamic calendar where the lovers of Allah ﷻ get an opportunity to connect with their Beloved in a way that is not possible during the rest of the year. Apart from the special days and nights in which the higher realms of spirituality are made more accessible, these three months are filled with days in which we remember the most noble of Allah's creations.

Whether we are celebrating a *wilādah* (birth anniversary) or commemorating a *wafāt* (death anniversary), we are constantly reminded of our role models and the examples they set through their lives for us to emulate. For us, the believers of the present day, the highlight of the season falls in its mid-point, the 15th of Shaʿbān, when we celebrate the birth of the Imām of our time, Imām al-Mahdī عجل الله فرجه الشريف. On the eve and day of his blessed arrival into this world, we renew our pledge to him as his followers and revive the

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Ṣirāṭ PRISON PROJECT

WALKING THE NOBLE PATH TOGETHER

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ
مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

For the love of Him, they feed the needy, the orphan, and the prisoner.

(Noble Qurʾān, Sūrah al-Insān (76), Verse 8)

The Ṣirāṭ Prison Project is dedicated to empowering incarcerated Muslims by providing spiritual, emotional, and educational support rooted in Islamic teachings. Guided by Islamic scholars, we strive to foster personal growth and rehabilitation among those we serve. Our vision is a world where every person has access to the truth and resources necessary for spiritual and moral realignment, allowing them to transform their lives. Established through a legacy that began with the SABA Prison Project in the 1990s, we've evolved under the Al-Kisa Foundation to expand our services. From the Ṣirāṭ Link magazine and specialized Islamic resources to consistent mentorship and guidance, our programs are designed to uphold our duties as outlined in the Noble Qurʾān and the Sunnah of the Ahlul Bayt عليهم السلام. Today, the Ṣirāṭ Prison Project remains committed to providing compassion, understanding, and unwavering support to incarcerated Muslims on their journey toward positive change.

This magazine will be under the guidance and oversight of Moulana Nabi Raza Mir Abidi, Resident ʿĀlim of SABA Center, and several other scholars and experts.

spirit of *Intiẓārul Faraj* within us—working to actively prepare for his arrival and the relief it will bring for all of humanity.

While we trust that the ultimate victory will only come through Imām al-Mahdī ﷺ, we also know that we must be constantly vigilant and work towards our own growth and self-development as we pray for his *ẓuhūr* (appearance). That is why it is important for us to understand the meaning of *tawfīq* (success) and seek it out.

With all the challenges Muslims are facing in the world and the increase of obstacles in our path—collectively as an *ummah* (community) and at an individual level, we cannot lose sight of our end goal, which is to succeed in getting closer to our Creator and securing our place in the *ākhirah* (hereafter). This success can only be achieved with the help of Allah ﷻ, for He says in the Noble Qurʾān:

إِنْ يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ

"If Allah helps you, no one can overcome you..."[1]

Seeking *tawfīq* does not just mean praying and asking Allah ﷻ for it. It requires us to be proactive and take advantage of every chance we get, no matter how small it may seem. It also requires us to exercise *ṣabr* (patience) when obstacles seem greater in number than opportunities. The articles in this issue aim to help us develop the right mindset and implement practical steps towards achieving true success.

As always, we continue to pray sincerely for the protection and continued resilience of the oppressed people worldwide. May Allah ﷻ hasten the reappearance of our awaited Imām ﷺ, and allow us to be amongst his true followers. May He bless us with the status of being true ambassadors of Islam.

JazākAllāh Khayran and Best Wishes,

Nabi R. Mir (Abidi)

Resident ʿĀlim of SABA Islamic Center
Board ʿĀlim of Al-Kisa Foundation

1 Noble Qurʾān, Sūrah Āl ʿImrān (3), Verse 160.

SIGNIFICANT DAYS

Islamic Date	Event	Gregorian Date*
FOR THE MONTH OF RAJAB		
1st	Birthday of Sayyidah Sakīnah and 5th Imām Muḥammad al-Bāqir ؑ	December 22nd, 2025
3rd	Martyrdom of 10th Imām ʿAlī an-Naqī al-Hādī ؑ	December 24th, 2025
10th	Birthday of 9th Imām Muḥammad at-Taqī ؑ	December 31st, 2025
13th	Birthday of 1st Imām ʿAlī ibn Abū Ṭālib ؑ	January 3rd, 2026
15th	Wafāt of Sayyidah Zaynab bint ʿAlī	January 5th, 2026
25th	Martyrdom of 7th Imām Mūsā al-Kaẓim ؑ	January 15th, 2026
27th	Eidul Mabʿath and Miʿrāj	January 17th, 2026
FOR THE MONTH OF SHA'BĀN		
3rd	Birthday of 3rd Imām Ḥusayn ibn ʿAlī ؑ	January 22nd, 2026
4th	Birthday of Ḥaḍrat ʿAbbās ibn ʿAlī ؑ	January 23rd, 2026
5th	Birthday of 4th Imām Zaynul ʿĀbidīn ؑ	January 24th, 2026
15th	Birthday of 12th Imām al-Mahdī ﷺ	February 3rd, 2026
FOR THE MONTH OF RAMAḌĀN		
1st	Beginning of Fasting	February 19th, 2026
10th	Death Anniversary of Lady Khadījah	February 28th, 2026
15th	Birth Anniversary of 2nd Imām Ḥasan ibn ʿAlī ؑ	March 5th, 2026
18th	Eve of 19th of the Month of Ramaḍān - Laylatul Qadr	March 8th, 2026
19th	Day when Imām ʿAlī ؑ was struck in Masjid al-Kūfah	March 9th, 2026
20th	Eve of 21st of the Month of Ramaḍān - Laylatul Qadr	March 10th, 2026
21st	Death Anniversary of 1st Imām ʿAlī ibn Abū Ṭālib ؑ	March 11th, 2026
22nd	Eve of 23rd of the Month of Ramaḍān - Laylatul Qadr	March 12th, 2026
23rd	Jumuʿah tul-Widāʾ Quds Day	March 13th, 2026
FOR THE MONTH OF SHAWWAL		
1st	Eidul Fiṭr	March 20th, 2026

*Please note the above Gregorian dates are only estimates; as these dates are subject to change based on moon-sighting, since the Islamic dates are according to the lunar calendar.

Striving To Be a Qur'ānic Human Being

Summarized from a lecture of Sr. Fatemah Meghji

To engage with the Qurʾān is to sit in the presence of God—and to become Qurʾānic is to live in the radiant echo of the Noble Prophet Muḥammad ﷺ, who was the perfect embodiment of the Divine Book.

In a world brimming with distractions, uncertainties, and a never-ending search for meaning, the Noble Qurʾān remains a steadfast guide—untouched, unrivaled, and unchanging. This sacred text is not just a compilation of Divine instructions; but rather a conversation between the Creator and His creation, a living miracle that breathes spiritual vitality into hearts and homes.

The Qurʾān is often viewed with reverence, but from afar. It is perched on high shelves, recited ritualistically, esteemed but never truly considered a close companion. Many of us consider the scripture to be inaccessible and find ourselves unable to build a strong relationship with it. At times, we feel intimidated or we have questions, and we are not sure how to answer them. Yet, our relationship with the Qurʾān is a foundational structure for true faith and practice.

A profound narration from Imām as-Sajjād ﷺ epitomizes the ideal relationship we can aspire to have with the Noble Qurʾān. He says: *"Having the Noble Qurʾān with me, I would not have any fear or anxiety, even if everyone from the East to the West were to die."*[1]

The presence of the Noble Qurʾān, and by extension, the presence of Allah ﷻ, is more than sufficient for us, if only we could realize. The Qurʾān is not simply for us to read; *it* reads us. It molds the sincere heart and elevates the seeking soul. Through its verses, Allah ﷻ speaks directly—not metaphorically—but as the Sustainer who knows our past, present, and potential.

It is both a mirror of our true selves and a map to guide us forward. It is the most tangible form of Divine mercy available to us in this life.

1 Shaykh Kulaynī, *Al-Kāfi*, Vol. 2, Ch. 1, Ḥadīth #13.

The Prophetic Link

A youth once knocked on the door of Āyatullāh Ḥasanzādeh Āmulī and asked for some spiritual instruction to follow, to which he responded:

"Firstly, be a Qurʾānic human being, and secondly, be steadfast."

Prophet Muḥammad ﷺ was a Qurʾānic human being. He was not just a transmitter of the Divine Word, but a walking, breathing reality of its essential message and inseparable from it. He carried the Word of God through in every one of his actions; he taught us to greet with peace because the Qurʾān commands it, to forgive generously because the Qurʾān extols it, and to stand for justice—even against ourselves—because the Qurʾān ordains it. The Noble Prophet ﷺ comforted the orphan; smiled at the stranger, and softened the hearts of the enemy. The Qurʾān was his lived truth, and he embodied its living form. That is why we say that the Qurʾān is not a relic of the past or a historical account—it is the Prophet's living miracle.

Practices for Becoming Qurʾānic

Imām Zaynul ʿĀbidīn ؑ has said:

"Adhere to the Qurʾān...for Allah has created Paradise, and has made its stations in accordance with the verses of the Qurʾān. So whoever reads the Qurʾān, it will say to him, 'Read and ascend! So whoever from among them enters Paradise, there will not be a station higher than theirs except for the prophets and the truthful ones."[2]

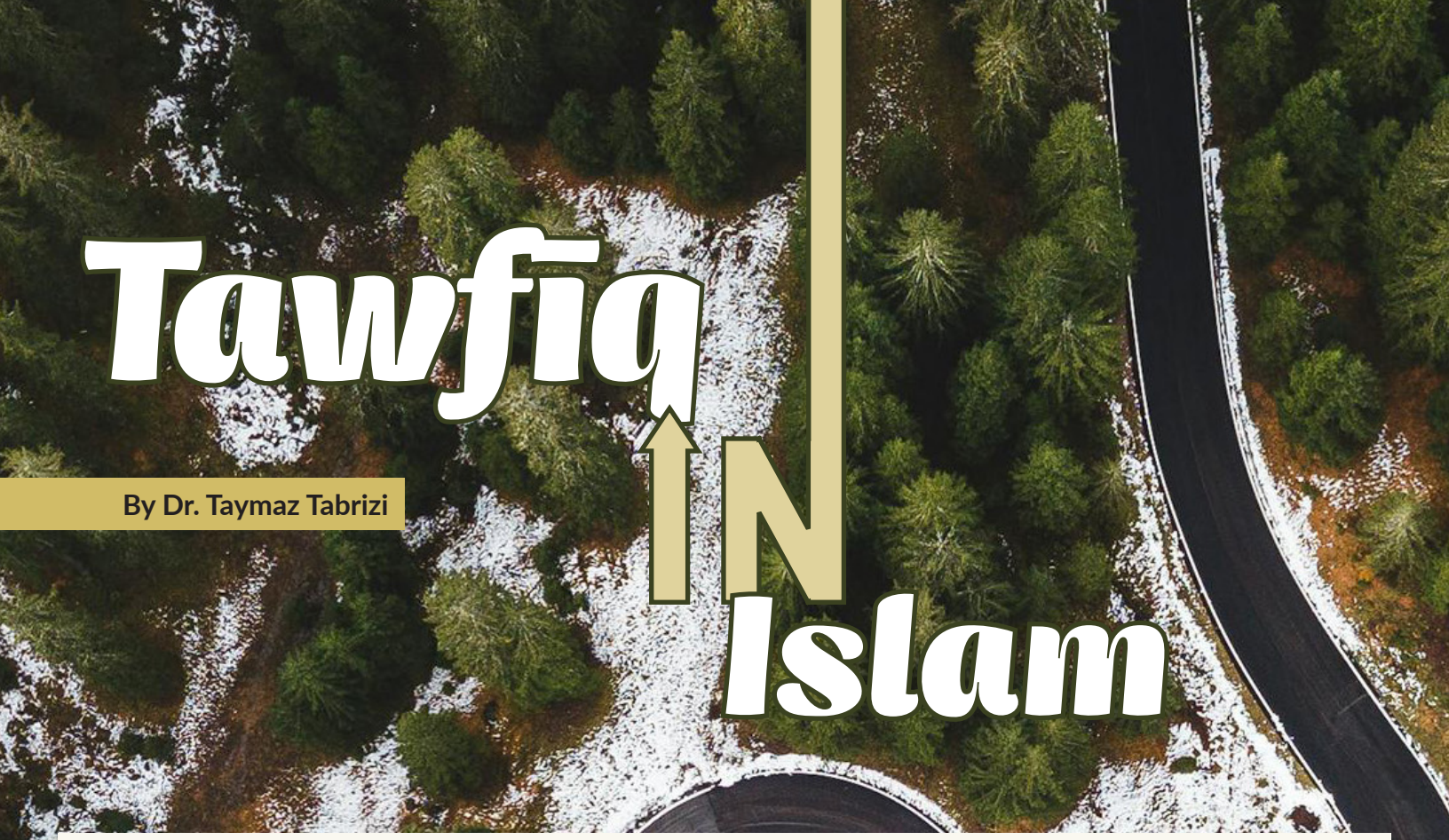
To journey with the Qurʾān requires intention, attention, and humility. A fruitful practice is to read the Divine Book in a language we understand, so its meanings can enter the heart. Listening to its Arabic recitation alongside the translation magnifies its beauty, even for those who may not fully understand the original language—because the sound of the Qurʾān carries its own light.

In addition to using a physical copy of the Qurʾān to bring the intangible closer, keeping a reflection journal is also beneficial and allows us to nurture an intimate relationship with the Noble Qurʾān. It turns reading into dialogue and the act of reflection into transformation. In those quiet moments of journaling, the heart speaks, questions arise, and Divine wisdom slowly begins to take root.

Use the space below to write a note to the author of the Noble Qurʾān, Allah ﷻ. Tell Him of your experience in reading His book: the verses that seem confusing, the verses that are inspiring, and the questions that you have. Try referencing specific verses. Write out the translation of 1-2 verses that are your favourite. End the letter asking Allah ﷻ for help and guidance while reading His book, and that He helps open your heart and mind to His words and to the truth.

2 ʿAllāmah Majlisī, *Biḥār al-Anwār*, Vol. 8, P. 133, Ḥadīth #39.

The Noble Qurʾān is a conversation to be embraced and a path to be walked. Through it, we become who we were always meant to be: sincere servants of God.



Tawfīq in Islam

By Dr. Taymaz Tabrizi

When Muslims speak about *tawfīq*, they are not simply talking about "success" in the sense of achievement. *Tawfīq* refers to something deeper: the alignment of a person's inner resolve with their outer circumstances, so that what they intend in goodness actually comes to fruition. In the Noble Qurʾān, Prophet Shuʿayb ﷺ tells his people:

وَمَا تَوْفِيقِيٓ إِلَّا بِاللَّهِ

"My success lies only with Allah."[1]

For Prophet Shuʿayb ﷺ, *tawfīq* was not about luck or hard work alone. It was about Allah ﷻ harmonizing causes and conditions so that the right choice could be acted upon at the right moment.

The contemporary Muslim scholar and Qurʾān interpreter Āyatullāh ʿAbdullāh Javādī Āmulī explains that *tawfīq* is the Divine act of bringing together the hidden causes within a person and the events in the world around them, so that they coincide with a righteous goal. In his view, a person may have good intentions, but unless Allah ﷻ arranges for circumstances that allow those intentions to unfold, nothing lasting will come of them.

Conversely, when someone is described as *muwaffaq* (one who has been granted *tawfīq*), it means both their *jawāniḥ* (inner disposition) and the *al-awḍāʿ al-khārijiyyah* (external opportunities) have been aligned by Allah ﷻ. This is not an excuse for passivity, but rather an understanding that even our strongest efforts depend on something far greater than ourselves.

This is an important point for modern readers who live in a culture that prizes self-reliance and personal grit. *Tawfīq* does not dismiss human responsibility. To the contrary, the Noble Qurʾān is replete with examples on how a fundamental aspect of our success is in our own effort. So although the Noble Qurʾān itself calls for *taqwā* (God-consciousness), mindfulness, planning, effort, and perseverance, it also situates all of these elements of human endeavor within a wider horizon. It acknowledges that while we can prepare, study, train, and make deliberate efforts to improve our lives, there are countless variables beyond our control.

For Muslims, recognizing *tawfīq* is humbling, because we see that our abilities are never self-sufficient, and also empowering, because that with Allah's alignment of causes, even limited resources can produce extraordinary results.

Imām aṣ-Ṣādiq ﷺ said:

مَا كُلُّ مَن نَوى شَيْئاً قَدَرَ عَلَيهِ، وَلَا كُلُّ مَن قَدَرَ عَلَى شَيءٍ وُفِّقَ لَهُ، وَلَا كُلُّ مَن وُفِّقَ أَصَابَ لَهُ مَوْضِعاً، فَإِذَا اجتَمَعَتِ النِّيَّةُ وَالقُدْرَةُ والتَّوْفِيقُ وَالإِصَابَةُ فَهُنَالِكَ تَمَّتِ السَّعَادَةُ

"Not everyone who intends something is able to do it, nor is everyone who is able granted success in it, nor does everyone who is granted success attain the right place in it. But when

1 Noble Qurʾān, Sūrah Hūd (11), Verse 88.

intention, ability, tawfīq, and correctly aiming and hitting the mark (in acquiring the right outcome) all come together, then true happiness is complete."[2]

As a therapist and clinician working primarily with adult men and couples who carry high complex trauma, I have many patients and clients who are exceptionally intelligent and talented. Yet despite this, a surprising number underestimate themselves. Allah ﷻ has granted them the *tawfīq* of intellect, ability, and even the blessing of living in a region full of opportunities. Still, they often live anxious, stagnant lives, convinced that they are not good enough, not lucky enough, or that the world is too broken for their goals to ever materialize. Many of these beliefs and feelings originate from childhood experiences and show up in adulthood, resulting in people remaining in jobs they dislike, or in the same positions for decades without upward mobility, even though they clearly have the ability to advance.

I have seen clients paralyzed by fear, shame, and self-doubt, feelings that stifle their careers, erode their dignity, and damage their relationships. They remain in a vicious cycle of avoidance that worsens their underlying trauma over time. However, stepping out of their comfort zones alone will not heal their trauma. Real progress comes through a combination of trauma work, spiritual growth, and deliberate actions that break through avoidance patterns, which often intensify anxiety and depression if left unchecked.

What many of them struggle to recognize is that Allah ﷻ has already placed before them the means, talents, and opportunities that make up their *tawfīq*. Their true obstacles are not external forces such as the economy or lack of opportunity, but internal blocks of fear and insecurity. In other words, the barriers are not outside; they are within.

Of course, there are structural and systemic barriers that limit the range of our possibilities, but our aim should be to fulfill our potential within the range of possibilities that the tawfīq of Allah ﷻ has already granted us. This range of possibilities is often far wider than we believe it to be.

When we think of *tawfīq*, it helps to frame it as all that is possible in one's life. It is the field of opportunity that Allah ﷻ has already opened, waiting to be acted upon. The tragedy is that many of us never reach the upper limits of our tawfīq, because we let fear hold us back. We shrink away from risk, telling ourselves we are unprepared or unworthy, and in doing so, we cut ourselves off from what Allah ﷻ has already made possible for us.

How can we resolve this? One small and practical way to work against this paralysis is by taking small, consistent steps that bypass fear and resistance. In Japanese culture, this is known as *kaizen*—a combination of the words "*kai*" (change) and "*zen*" (good), literally meaning "change for the better"—which refers to the practice of steady, incremental progress. Applied spiritually, *kaizen* means moving gently but persistently toward the possibilities that Allah ﷻ has granted us. Rather than waiting for courage to come all at once, we chip away at the resistance our fear has created with small acts of trust and effort. Over time, these steps accumulate, and we find ourselves inhabiting the very space of *tawfīq* that Allah ﷻ had already placed within reach.

Another important step is to harness the power of *tawakkul* or reliance on Allah ﷻ, which involves putting in the required effort to pursue a goal while entrusting the outcome to Allah ﷻ. This reliance helps ease the anxiety and fear of failure that so often debilitate us, because the weight of success no longer rests solely on our shoulders. In this balance between action and reliance lies the path to both growth and contentment as Imām aṣ-Ṣādiq ﷺ aptly stated.

> When we align intention, effort, and trust in Allah ﷻ, we open ourselves to the tawfīq He has already placed within our reach.

What Increases and Decreases Tawfīq?

> According to the *ḥadīth* of the Ahlul Bayt ﷺ, *tawfīq* grows with *taqwā* (God-consciousness), sincere intention, steady prayer on time, *dhikr* (remembrance of Allah ﷻ), heartfelt supplication, *tawakkul* (reliance on God after effort), gratitude, repentance, honoring parents, keeping family ties, fairness in dealings, charity, modesty, and truthfulness. Lawful earnings and a clean tongue also matter, since income and speech shape the spiritual *qalb* (heart). Good company, seeking knowledge with humility, and making room for others in personal plans also widens one's share of *tawfīq*.

In contrast, repeated sinning, arrogance, envy, severing kinship ties, backbiting, lying, breaking trusts, heedlessness of prayer, chasing whims, consuming what is unlawful, and harming neighbors or the vulnerable are all described by the Ahlul Bayt ﷺ as "choking" *tawfīq*. Many *aḥadīth* tie expanded *rizq* (provision), perceptive spiritual clarity, and lengthened opportunity to attributes such as gratitude, frequent *istighfār* (repentance), and maintaining ties with family. They teach us that confusion in life and blocked opportunities also can result from oppressing others and being ungrateful.

In short, if you want to increase your *tawfīq*, cultivate piety, repentance, gratitude, clean earnings, and strong family ties. After striving to achieve all of these habits, work sincerely to the best of your abilities and leave the resulting success to Allah ﷻ, saying with full confidence, as the Noble Prophet ﷺ taught us:

بِيَدِكَ الْخَيْرُ

"All good is in Your hand!"[3]

2 ʿAllāmah Majlisī, *Biḥār al-Anwār*, Vol. 5, P. 210, Ḥadīth #50.

3 Noble Qurʾān, Sūrah Āl ʿImrān (3), Verse 26.

By MasoomaZahra

Zaynab is her name,
A name that can move mountains,
For which other woman can be known as
a princess in the heavens,
This name shook each place that she was
summoned.

And courage applauds her valor,
Many women can be brave but only one can
become Islam's flagbearer,
Protecting others without the need for armor,
One strike from her tongue can make one cower,
The sister of Abbās is also a soldier.

No one on this Earth would see what you see,
And still compliment the Lord on His beauty,
I'm inspired by your mention, Oh holy lady!
My tongue calls to you in both celebrations and
calamities,
Each letter in your name serves as,
in your praise, poetry,
This is your station,
Oh Zaynab, daughter of ʿAlī ﷺ!

I say to my sisters and mothers,
protect this ḥijāb,
For this is her banner, wear it with every
being of your fiber,
Let this crown make you hold your head
up higher
This is your armor, it is an attack on
your oppressor.

Look at her shrine in Shām,
Standing tall with pride and honor,
It sends a message to those wishing for terror,
Where you wanted to defame her,
Look at yourself and then look at Sani e Zahrā'[1]*,*
You are forgotten like the names of your ancestor
While like her father, she is the victor.
The warrior in the face of horror,
She is the champion and,
The winner.

She taught me patience when the world
crumbles around you,
Never bow down to that which is not true,
Have patience that a light at the end of this dark
tunnel will see you through.

She is my strength and through her love,
My heart grew,
No longer did my eyes shed tears after
Her story I knew,
For no matter what we see in this dunyā,
Is nothing compared to the strength held by
The daughter of Fāṭimah ﷺ.

Oh my Lady! Forgive me if my pen was unable
To show the world your beauty,
But in this failure is my victory,
For who can truly describe even
An ounce of your personality?
Indebted to you is humanity,
Your service to God is your legacy.

Oh Lady Zaynab, my mistress!

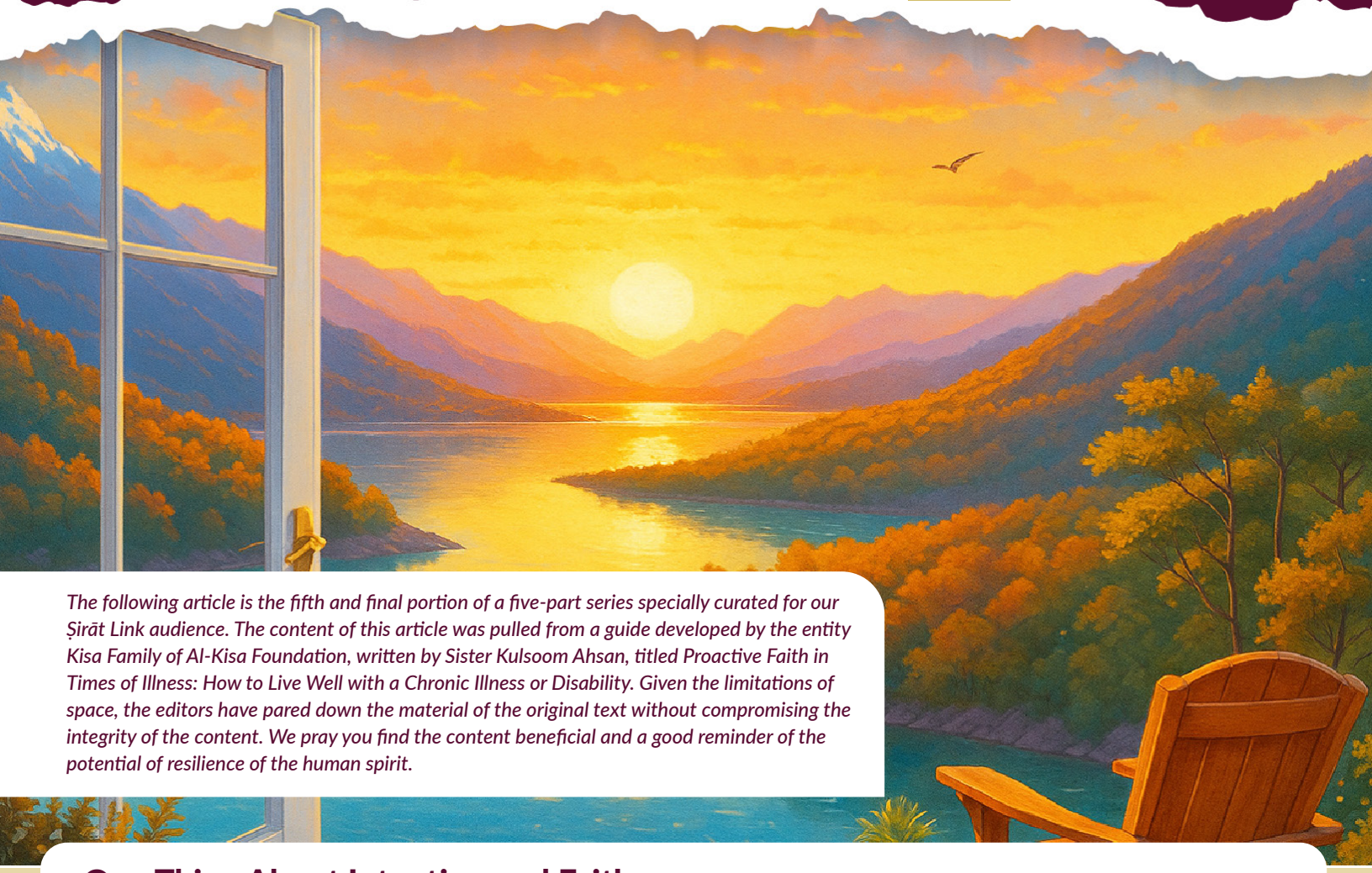
Grant me this prayer that escapes
My lips as a whisper,
Let me visit your shrine in Shām,
Sit beside your grave and
Recite in your honor,
While I watch the flag of your brother
Fluttering in the breeze
As your protector.

1 Famous title of Lady Zaynab in Urdu meaning *Likeness or Copy of Zahrā'*

Zaynab
is her name

Intentionality *in times of* Illness

PART 5



The following article is the fifth and final portion of a five-part series specially curated for our Ṣirāṭ Link audience. The content of this article was pulled from a guide developed by the entity Kisa Family of Al-Kisa Foundation, written by Sister Kulsoom Ahsan, titled Proactive Faith in Times of Illness: How to Live Well with a Chronic Illness or Disability. Given the limitations of space, the editors have pared down the material of the original text without compromising the integrity of the content. We pray you find the content beneficial and a good reminder of the potential of resilience of the human spirit.

One Thing About Intention and Faith

When we are healthy, we may not realize an important reality about illness and that is that when you are unwell, you may feel like you are missing out on worship and spiritual growth.

You may not be able to fast, or you may not have the energy to carry out *mustaḥab* (recommended) practices. It may not be possible for someone to perform the Ḥajj or *ziyārah*[1], or give monetary *ṣadaqah* (alms). There are many instances in which you can be left feeling like you are not worshiping enough.

If you feel you are in need of increasing your *ʿibādah* (worship) but cannot do many of the things that we normally associate with worship, don't despair. Allah ﷻ has us covered in ways that are beyond our wildest imagination! The universe is enfolded within our being, *subḥānallāh*.

Any *ḥalāl* or lawful act that we do with the intention of pleasing Allah ﷻ, is automatically counted as worship. Your sleep can be an act of worship, and if you want to elevate it to a higher level, simply perform *wuḍūʾ* (minor ablution)—or *tayammum* (dry ablution) if health requires—

1 The visitation or pilgrimage to a holy site.

before you go to bed. Reciting *adhkār* (remembrance of Allah ﷻ) or the *tasbīḥ* of Sayyidah Fāṭimah az-Zahrāʾ ﷺ[2] as you fall asleep holds great rewards.

Imām Jaʿfar aṣ-Ṣādiq ﷺ has said:

مَنْ بَاتَ عَلَى تَسْبِيحِ فَاطِمَةَ كَانَ مِنَ الذَّاكِرِينَ بِسْمِ ٱللهِ كَثِيراً وَ الذَّاكِرَاتِ

"One who starts the night with the tasbīḥ of Fāṭimah (peace be upon her), (recites it before going to sleep) will be counted among those men and women who remember Allah much."[3]

Our *ḥalāl* (lawful) livelihood and chores can also be worship.[4] Keeping ourselves as healthy as we can becomes worship as long as we remember to do so in the name of Allah ﷻ. Raising our children, caring for our parents, and even holding our tongue when we want to give the nurse a piece of our mind can all become forms of worship with conscious *niyyah* (intention).

Imām al-Bāqir ﷺ has said:

مَنْ كَظَمَ غَيْظاً وَهُوَ يَقْدِرُ عَلَى إِمْضَائِهِ حَشَا اللهُ قَلْبَهُ أَمْناً وإِيْمَاناً يَوْمَ القِيَامَةِ

"*He who suppresses his anger despite being able to vent it, Allah will fill his heart with peace and security on the Day of Resurrection.*"[5]

If you are not able to listen to a full lecture at the *masjid* (mosque), then know that just looking upon the face of a scholar for the sake of Allah ﷻ is worship. This is also the case when looking upon the faces of our parents or our brothers or sisters in Islam who keep us on the straight path.[6]

Another aspect to think about, especially after our discussion on *ṣalāh* (prayer) being a means of expressing gratitude, is that gratitude itself is a form of worship. In the words of Amīrul Muʾminīn ﷺ: *"Gratitude for each blessing is piety…."*[7]

Worship in the form of *ṣalāh* is showing gratitude, and expressing gratitude is a form of worship. Allah ﷻ—all praise be for Him!—has blessed us with so many gifts that keep on giving, *subḥānallāh*.

Final Thoughts

This series is meant to be a source of comfort and empowerment for any and all who are suffering from long-term illnesses, pain, and undiagnosed ailments. Life is about doing our best even through struggles. Everything else is in Allah's hands. A scholar once gave extremely judicious advice when he said: "Be cautious, but if you lose something, don't regret it."

While we should be as careful as possible about our health, losing it should not consume us with despair. Letting go of the heavy feeling of loss and holding on tight to Allah ﷻ can ease the burden of illness beyond imagination. There is much that is still with us, including the two weighty things the Noble Prophet ﷺ has gifted to us: the Noble Qurʾān and the Ahlul Bayt ﷺ. With these two treasures, we have more than enough to sustain and support us through our challenging times, and through them we can gain the infinite success that comes from Our Lord, *inshāʾAllāh*.

We have reached the conclusion of this series, and we pray it has benefited our readers and provided them with comfort and solace during difficult days. Please do not hesitate to reach out to us with your feedback on this series, or what else you would like to see. We end with the acknowledgement of Prophet Ibrāhīm ﷺ enshrined in the Qurʾān:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

"And when I get sick, it is He who cures me."[8]

2 *Tasbīḥ* of Sayyidah Fāṭimah az-Zahrāʾ ﷺ: *Allāhu Akbar* (Allah is the Greatest) 34 times, *alḥamdulillāh* (All praise belongs to Allah) 33 times, and *subḥānallāh* (All glory belongs to Allah) 33 times.

3 Shaykh Ḥurr ʿĀmilī, *Wasāʾil ash-Shīʿah*, Vol. 4, P. 1026.

4 *A Divine Perspective on Rights*, al-islam.org.

5 Rayshahrī, Muḥammad, *Mīzān al-Ḥikmah*, Ḥadīth #193.

6 *A Divine Perspective on Rights*, al-islam.org.

7 Shaykh ʿAbbās Qummī, *Safīnat al-Biḥār*, Vol. 1, P. 710.

8 Noble Qurʾān, Sūrah ash-Shuʿarāʾ (26), Verse 80.

Steps to Seeking *Tawfīq*

Adapted from a lecture by Sheikh Muhammed al-Hilli

Although we often ask Allah ﷻ to bestow *tawfīq* on us or others, its meaning is not well understood. This concept—which has no counterpart in other religions—is mentioned in the Noble Qurʾān once with regard to the story of Prophet Shuʿayb ﷺ and the People of Madyan. It has then been expounded upon in *ḥadīth* for us to gain a better understanding of this unique blessing.

Imām ʿAlī ﷺ, has said: *"Knowledge does not benefit without [divinely granted] success."*[1] According to him, even knowledge, which is highly venerated in *ḥadīths*, loses its value if a person lacks *tawfīq*. It is also narrated from Imām al-Jawād ﷺ that: *"[A believer] always needs three traits: tawfīq (Divinely supported success), an inner council, and accepting advice."*[2]

All these traditions point towards the crucial nature of *tawfīq*, which is why we need to ensure we understand its meaning and strive towards attaining it.

What is *Tawfīq?*

Though *tawfīq* is often translated as 'success', it does not have an equivalent word in the English language. However, there is no doubt that the idea of *tawfīq* is closely associated with success.

More often than not, people equate *tawfīq* with success within the worldly realm, since the wealthy appear to have the means to do more visible good. The Noble Qurʾān mentions the example of Qārun, who was the wealthiest man of his time, but due to his arrogance, was swallowed by the earth along with all his riches.

Qārun's means of success brought about his destruction. Thus, one cannot equate material assets such as wealth, fame, knowledge, or power with *tawfīq*. On the other hand, what people may see as an absence of *tawfīq*, in reality, might be *tawfīq* in disguise. It may be Allah ﷻ facilitating things to keep His servant away from evil.

What Happens When You Don't Have *Tawfīq?*

The opposite of *tawfīq* is *khidhlān*, which means being forsaken by Allah ﷻ. The Qurʾān mentions:

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُم مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"If Allah helps you, no one can overcome you, but if He forsakes you, who will help you after Him? So in Allah let all the faithful put their trust."[3]

It can thus be inferred that a person with *tawfīq* is one who is not left alone or forsaken by Allah ﷻ and receives His support in critical moments.

Tawfīq in the Qurʾān

In the Noble Qurʾān, Prophet Shuʿayb's community, although successful from a worldly perspective, turned to deception out of greed. Prophet Shuʿayb ﷺ admonished them, emphasizing that true success comes only from Allah ﷻ:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

"My success lies only with Allah: in Him I have put my trust, and to Him I turn penitently."[4]

How Does *Tawfīq* Work?

According to the Ahlul Bayt ﷺ, *tawfīq* is when Allah ﷻ facilitates for *khayr* (goodness) to materialise in a person's life. We can think of it as a network of Divine gates and pathways that allows things to happen in order for an individual to excel. *Tawfīq* belongs to the realm of the unseen and is solely from Allah ﷻ. Since it is a Divine phenomenon, we need Divine guidance to demystify it.

Imām aṣ-Ṣādiq ﷺ gives a description of *tawfīq* that seems simple, but conveys a deep understanding of its workings.

1 Āmidī, *Ghurar al-Ḥikam*, Ḥadīth #7020.
2 Shaykh Ṭabarsī, *Mishkāt al-Anwār fī Ghurar al-Akhbār*, Ch. 4, Section 10, Ḥadīth #1932.
3 Noble Qurʾān, Sūrah Āl ʿImrān (3), Verse 160.
4 Noble Qurʾān, Sūrah Hūd (11), Verse 88.

He focuses on who has *tawfīq* rather than what it is, saying: *"If the servant does what Allah commands him of obedience, his act will be in accordance with the commandment of Allah and by it, a servant will be considered as 'Muwaffaq' (being given success)."*

Thus, as a person walks on a path that pleases Allah ﷻ, His special grace begins to work in favour of the person. Imām ﷺ explains further: *"And if the servant would want to enter into disobedience (then) Allah (comes) between him and the act of disobedience and (he) abandons it; his abandonment of it would be due to tawfīq (success) from Allah."*[5]

So, if a sincere servant of Allah ﷻ wants to sin, He creates obstacles to make it difficult for him. For example, a person may start feeling drowsy right before he intends to watch inappropriate content, or an enraged person may be distracted right before he acts rashly.

Allah's special grace works both to prevent a person from going astray and to activate him to do good. Those who make the conscious choice to walk in God's path are held by Him when they begin to falter, and moved forward by Him when they start slowing down.

How to Attain *Tawfīq*

It is clear that having *tawfīq* eases the path of success for us. Here are a few ways, as taught by the Ahlul Bayt ﷺ, to attain and increase this blessing in our lives:

1. Supplicate

The first step instead of asking for a thing or deed itself, is to ask for the *tawfīq* from Allah ﷻ regarding it. Imām aṣ-Ṣādiq ﷺ said: *"Whomever is granted the tawfiq of being able to supplicate will also be blessed with his supplication being answered..."*[6]

2. Take Action

The next step is to act accordingly, as Imām ar-Riḍā ﷺ has said: *"Anyone who asks God for tawfīq and does not put the effort afterwards is making a mockery of themselves."*[7] When Allah ﷻ presents the way and inspires goodness in our hearts, we must not let go of the opportunity.

3. Have Pure Intention

We must act purely for the sake of Allah ﷻ. Often, people confuse the wrath of Allah ﷻ with His blessing. It is easy to feel that the success of wealthy people, even if they have unlawful livelihoods, is from Allah ﷻ, but we must remember that such prosperity is an *ʿadhāb* (punishment), not *tawfīq*. Imām ʿAlī ﷺ said: *"He who has been granted success in obeying [and worshipping Allah] has [truly] gained success."*[8]

4. Serve Others

Allah ﷻ loves those who love His servants. Paying attention to the needs of others brings about *tawfīq*. If we desire ease in our life, we must strive to ease the difficulties of others. Imām aṣ-Ṣādiq ﷺ has said: *"A man who fulfils one need of his believing brothers, Allah will fulfil one hundred thousand needs of his on the Day of Resurrection."*[9]

5. Do Not Neglect Prayers

Imām aṣ-Ṣādiq ﷺ attests to the relationship between prayers and *tawfīq*, saying, *"...increase your prayers; it is the key to all favors, success, and need. What is with Allah, the Most Majestic, the Most Holy, cannot be achieved by any means other than prayer..."*[10] The more we invest in prayer, the more we see its reflection in our daily lives. *Ṣalātul Layl* (the Night Prayer) is especially beneficial in this regard.

6. Love the Prophet ﷺ and His Ahlul Bayt ﷺ

The Prophet ﷺ and Ahlul Bayt ﷺ have always emphasised the significance of their *wilāyah*. Their love is one of the greatest privileges their followers are endowed with, and it guides their hearts towards the Divine light, protecting them from being abandoned by Allah ﷻ. When explaining the verse of the Qurʾān: *"He has held fast to the firmest handle"*,[11] Imām al-Bāqir ﷺ said, *"It is love for us, the Prophet's household."*[12]

Final Thoughts

Tawfīq, though intangible, has a substantial impact on people's lives. When people attain this blessing, they develop a Divine sense that makes sins appear repulsive to them, while good deeds attract and please them. In this way, they are successful both in *dunyā* (this world) and in *ākhirah* (the hereafter).

5 Shaykh Ṣadūq, *Kitāb at-Tawḥīd*, Ch. 35, Ḥadīth #1.
6 Rayshahrī, Muḥammad, Mīzān al-Ḥikmah, Ḥadīth #324.
7 Rayshahrī, Muḥammad, *Mīzān al-Ḥikmah*, Ḥadīth # 2790.
8 Āmidī, *Ghurar al-Ḥikam*, Ḥadīth #5597.
9 Rayshahrī, Muḥammad, *Mīzān al-Ḥikmah*, Ḥadīth #489.
10 Shaykh Kulaynī, Al-Kāfī, Vol. 2, Ḥadīth #7.
11 Noble Qurʾān, Sūrah al-Baqarah (2), Verse 256.
12 Rayshahrī, Muḥammad, Mīzān al-Ḥikmah, Ḥadīth #2523.

Fiqh Corner

By Shaykh Ehsan Ahmadi

In the Stillness of the Night:

The Power of Ṣalātul Layl for the Incarcerated

When doors are locked and the world outside feels far away, Allah ﷻ opens a door that no one can shut. That door is *Ṣalātul Layl* (the Night Prayer). It is not obligatory, yet it is uniquely beloved to Allah ﷻ, His Prophet ﷺ, and the Ahlul Bayt ﷺ. The Qurʾān reminds us:

وَمِنَ الَّيْلِ فَسْجُدْ لَه وَسَبِّحْهُ لَيْلًا طَوِيلًا

"And during the night, prostrate to Him, and glorify Him long at night."[1]

No matter where you are—even behind bars—this prayer is a gift, a secret meeting with Allah ﷻ that brings peace to the heart, light to the soul, and honor to the believer.

A Saying to Inspire

Imām Ḥasan al-ʿAskarī ﷺ has said:

اِنَّ الوُصُولَ اِلَى اللهِ عَزَّ وَ جلَّ سَفَرٌ لَا يُدْرَكُ اِلَّا بِامتِطاءِ اللَّيلِ

"Indeed, reaching Allah, Mighty and Majestic, is a journey that cannot be attained except by riding through the night."[2]

Great scholars like Āyatullāh Bahjat also clung to this prayer until their last days. Even when he could no longer stand, he prayed sitting or lying down. He would say: *"If the people of the world knew the sweetness of this prayer, they would run after it even if it meant crawling."*

Why it Matters in Prison

The Noble Prophet ﷺ said: *"Two rakaʿāt (units) of prayer in the middle of the night are more beloved to me than the world and all it contains."*[3]

He ﷺ has also said: *"Verily when a servant withdraws to be alone with his Master in the middle of the dark night and intimately converses with Him, Allah places Divine light into his heart…then He, Exalted be His Splendour, says to His angels, 'O My angels, look at My servant! How he seeks solitude to be with Me in the middle of the dark night [while the worthless ones remain heedless and the negligent ones sleep.] Witness that verily I have forgiven him'."*[4]

Imām ʿAlī ﷺ said: *"Praying at night brightens the face, makes the manners beautiful, increases sustenance, and repels grief."*[5]

1 Noble Qurʾān, Sūrah al-Insān (76), Verse 26.
2 ʿAllāmah Majlisī, *Biḥār al-Anwār*, Vol. 75, P. 380.
3 Shaykh Ṣadūq, *Man Lā Yaḥḍuruhu al-Faqīh*, Vol. 2, P. 123.
4 Rayshahrī, Muḥammad, *Mīzān al-Ḥikmah*, Ḥadīth #2784.
5 Āmidī, *Ghurar al-Ḥikam*, #9243.

For those behind bars, grief, loneliness, and regret can be overwhelming. *Ṣalātul Layl* becomes a lifeline—a way to turn pain into patience, isolation into intimacy with Allah ﷻ, and regret into repentance.

Practical Tips

- If you cannot pray all 11 *rakaʿāt* (units), at least pray the 1 *rakʿah* of Witr.
- You may pray while sitting if standing is difficult.
- If you are tired, choose shorter *sūrahs*—Allah ﷻ looks at sincerity, not length.
- It is better to pray regularly in small portions than irregularly in full.

A Call to Action

Turn your cell into a sanctuary where angels descend. Use the silence to speak to Allah ﷻ through whispers, tears, and *duʿāʾ* (supplication). Pray for others: family, the oppressed, and fellow Muslims, as well as yourself. Do not let the walls around you close in on your soul. Rise in the night, even for a few moments. Lift your hands, bow your head, and let your heart speak. The Noble Prophet ﷺ said: *"The honor of the believer lies in his Night Prayer."*[6]

Ṣalātul Layl is more than a prayer – it is freedom for the soul.

Conclusion

Ṣalātul Layl was the secret strength of the prophets, the Ahlul Bayt ﷺ, and the righteous scholars. For the incarcerated, it is a rope of light that connects the heart to Allah ﷻ when all else is stripped away.

Tonight, make that choice. Even one rakʿah is enough to begin. Rise, whisper to your Lord, and discover the truth: that even behind bars, your spirit can soar to the heavens!

6 Shaykh Kulaynī, *al-Kāfī*, Vol. 3, P. 445.
7 Translation: "*O Allah, Forgive...*"
8 Translation: "*I seek forgiveness from Allah and turn repentant to Him*".
9 Translation: "*(I ask for) forgiveness*".

How to Perform *Ṣalātul Layl* (Shīʿah Approach)

Ṣalātul Layl is prayed after midnight and before *Fajr* (dawn). If one cannot wake up before *Fajr*, it can also be prayed before sleeping with the intention of *qurbatan ilallāh* (seeking closeness to Allah ﷻ).

It is composed of 11 *rakaʿāt* in total:

Eight ***Rakaʿāt***

- Pray four sets of two *rakaʿāt* (like regular *Ṣalātul Fajr*).
- In each *rakʿah*: Sūrah al-Fātiḥah, plus any other *sūrah* (at-Tawḥīd, al-Falaq, an-Nās, al-Kāfirūn recommended).
- End each set of 2 *rakaʿāt* with *tashahhud* and *salām*.

Two ***Rakaʿāt*** of Ṣalātul Shafʿ

- Next, pray 2 *rakaʿāt* with the intention (*niyyah*): *Ṣalātul Shafʿ*.
- In the first *rakʿah*, recite al-Fātiḥah + al-Falaq.
- In the second recite, al-Fātiḥah + an-Nās.
- Finish with *tashahhud* and *salām*.

One ***Rakʿah*** of Ṣalātul Witr

- Make the intention of *Ṣalātul Witr*, *qurbatan ilallāh*.
- Recite al-Fātiḥah + at-Tawḥīd (×3) + Falaq (×1) + Nās (×1).

Qunūt of Witr Prayer

Before *rukūʿ* (bowing down), raise your hands for *duʿāʾ al-qunūt*. Recommended acts:

- Seek forgiveness for 40 believers by name, saying: *Allāhummagh firlī...*[7](mention name of believer).
- Say: *Astaghfirullāh rabbī wa atūbu ilayh*[8] (×70).
- Say: *al-ʿafw*[9] (×300).
- Recite any *duʿāʾ* from the heart.

Complete the *ṣalāh* as usual.

Duʿāʾ Page

Ṣaḥīfah as-Sajjādiyyah

Duʿāʾ 6: His Supplication in the Morning and Evening

(Lines 47 - 58)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّد وَآلِهِ

Allāhumma ṣalli ʿalā Muḥammadin wa Ālih

47. O Allah, send blessings on Muḥammad and his Household,

وَوَفِّقْنَا فِي يَوْمِنَا هذا ولَيْلَتِنَا هذِهِ وَفِي جَمِيعِ أيّامِنَا

Wa waffiqnā fī yawminā hādhā wa laylatinā hādhihi wa fī jamīʿi ayyāminā

48. and give us success in this day of ours, this night of ours, and in all our days,

لاسْتِعْمَالِ الْخَيْرِ وَهِجْـرَانِ الشَرِّ وَشُكْـرِ ألنِّعَمِ

Listiʿmālil-khayri wa hijrānish-sharri wa shukrin-niʿam

49. to employ good, stay away from evil, and give thanks for blessings,

وَاتّبَـاعِ السُّنَنِ وَمُجَانَبَةِ البِدَعِ

Wat-tibāʿis-sunani wa mujānabatil-bidaʿ

50. follow the Sunnah, avoid innovations,

وَالأمْرِ بِـالْمَعْرُوفِ وَالنَّهيِ عَنِ الْمُنْكَرِ

Wal-amri bil-maʿrūfi wan-nahyi ʿanil-munkar

51. enjoin good behavior, forbid the disapproved,

وَحِيَاطَةِ الْإِسْلَامِ وَانْتِقَاصِ الْبَاطِلِ وَإِذْلَالِهِ

Wa ḥiyāṭatil-Islāmi wan-tiqāṣil-bāṭili wa idhlālih

52. defend Islām, diminish falsehood and abase it,

وَنُصْرَةِ الْحَقِّ وَإِعْزَازِهِ ، وَإِرْشَادِ الضَّالِّ

Wa nuṣratil-ḥaqqi wa iʿzāzih, wa irshādiḍ-ḍāll

53. help the truth and exalt it, and guide the misguided,

وَمُعَاوَنَةِ الضَّعِيفِ وَإِدْرَاكِ اللَّهِيْفِ

Wa muʿāwanatiḍ-ḍaʿīfi wa idrākil-lahīf

54. assist the weak, and reach out to the troubled!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّد وَآلِهِ

Allāhumma ṣalli ʿalā Muḥammadin wa Ālih

55. O Allah, send blessings on Muḥammad and his Household,

وَاجْعَلْهُ أَيْمَنَ يَوْم عَهِدْنَاهُ

Waj-ʿalhu aymana yawmin ʿahidnāh

56. and make this the most fortunate day we have known,

وَأَفْضَلَ صَاحِب صَحِبْنَاهُ

Wa afḍala ṣāḥibin ṣaḥibnāh

57. the most excellent companion we have accompanied,

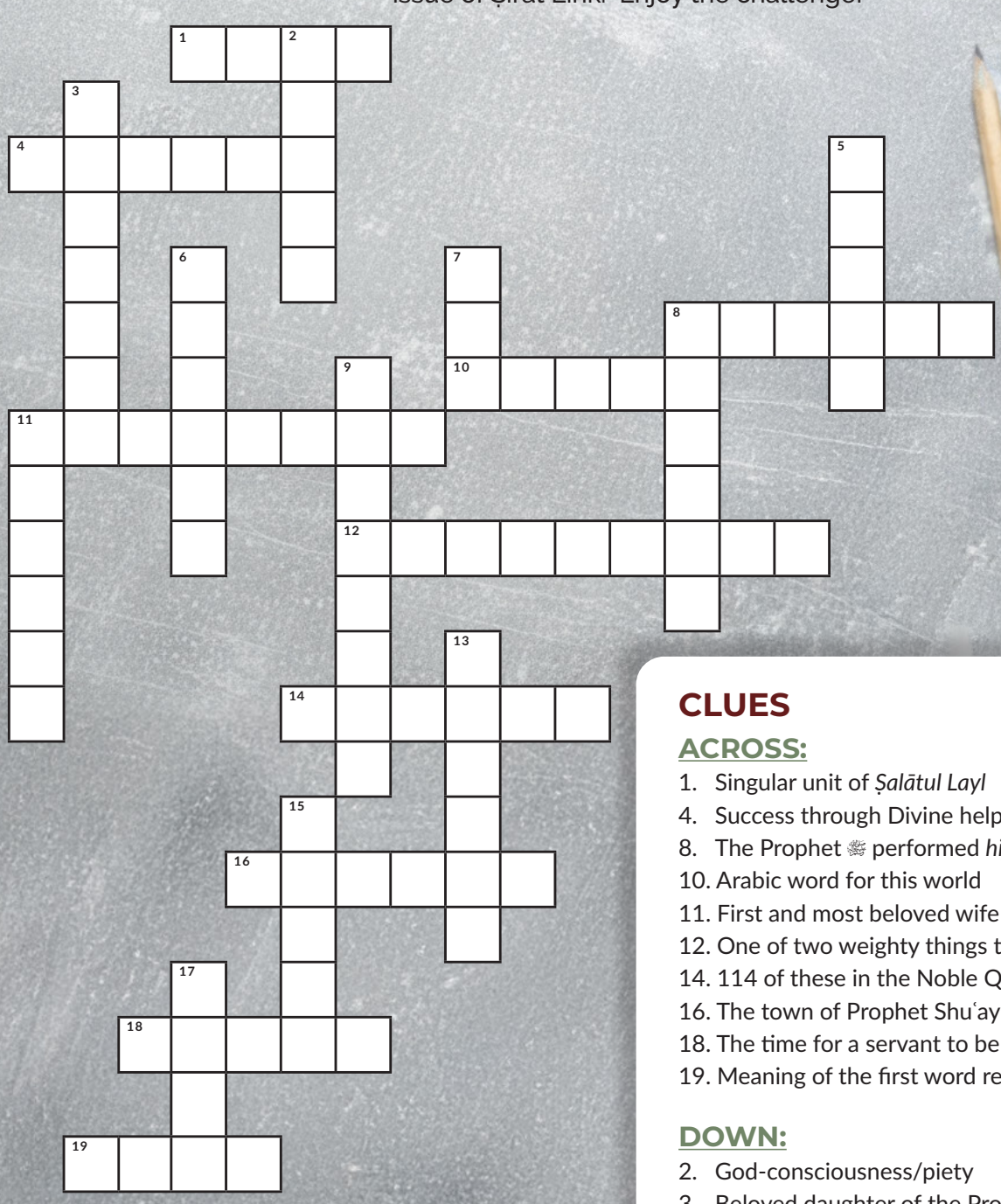
وَخَيْرَ وَقْت ظَلِلْنَا فِيْهِ

Wa khayra waqtin ẓalilnā fih

58. and the best time in which we have lingered!

Crossword Challenge

The clues in this crossword are based on basic Islamic knowledge and definitions of words used in this issue of Ṣirāt Link. Enjoy the challenge!



CLUES

ACROSS:

1. Singular unit of *Ṣalātul Layl*
4. Success through Divine help
8. The Prophet ﷺ performed *hijrah* to this city
10. Arabic word for this world
11. First and most beloved wife of the Prophet ﷺ
12. One of two weighty things the Prophet ﷺ gifted to us
14. 114 of these in the Noble Qurʾān
16. The town of Prophet Shuʿayb ؑ
18. The time for a servant to be closest with his/her Lord
19. Meaning of the first word revealed to the Prophet ﷺ

DOWN:

2. God-consciousness/piety
3. Beloved daughter of the Prophet ﷺ
5. Obligatory upon a believer in Islam
6. Special day of the week for Muslims
7. Name of a prophet and a sūrah
8. The only sūrah in the Noble Qurʾān named after a lady
9. Reliance on Allah ﷻ
11. Japanese philosophy of improvement through small, incremental changes
13. Famous title of the 4th Imām ؑ
15. The Sacred House of Allah ﷻ in Mecca
17. Where the Prophet ﷺ sought solitude with Allah ﷻ

Answers:
Across: 1. Witr 4. Tawfīq 8. Medina 10. Dunyā 11. Khadījah 12. Ahlulbayt 14. Surahs 16. Madyan 18. Night 19. Read
Down: 2. Taqwā 3. Fāṭimah 5. Wājib 6. Friday 7. Hūd 8. Maryam 9. Tawakkul 11. Kaizen 13. Sajjād 15. Kaʿbah 17. Ḥirāʾ

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“Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you, and Allah knows and you do not know.”
(Noble Qurʾān, Sūrah al-Baqarah (2), Verse 216)
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Transliteration Guide

Arabic terms in this magazine have been transliterated according to the following guidelines:

ء	a, i, or u (initial form)	ظ	ẓ
ء	ʾ (medial or final form)	ع	ʿ
ا	a	غ	gh
ب	b	ف	f
ت	t	ق	q
ث	th	ك	k
ج	j	ل	l
ح	ḥ	م	m
خ	kh	ن	n
د	d	ه	h
ذ	dh	و	w
ر	r	ي	y
ز	z	ة	h (without iḍāfah)
س	s	ة	t (with iḍāfah)
ش	sh		
ص	ṣ	ـَـ	a
ض	ḍ	ـِـ	i
ط	ṭ	ـُـ	u

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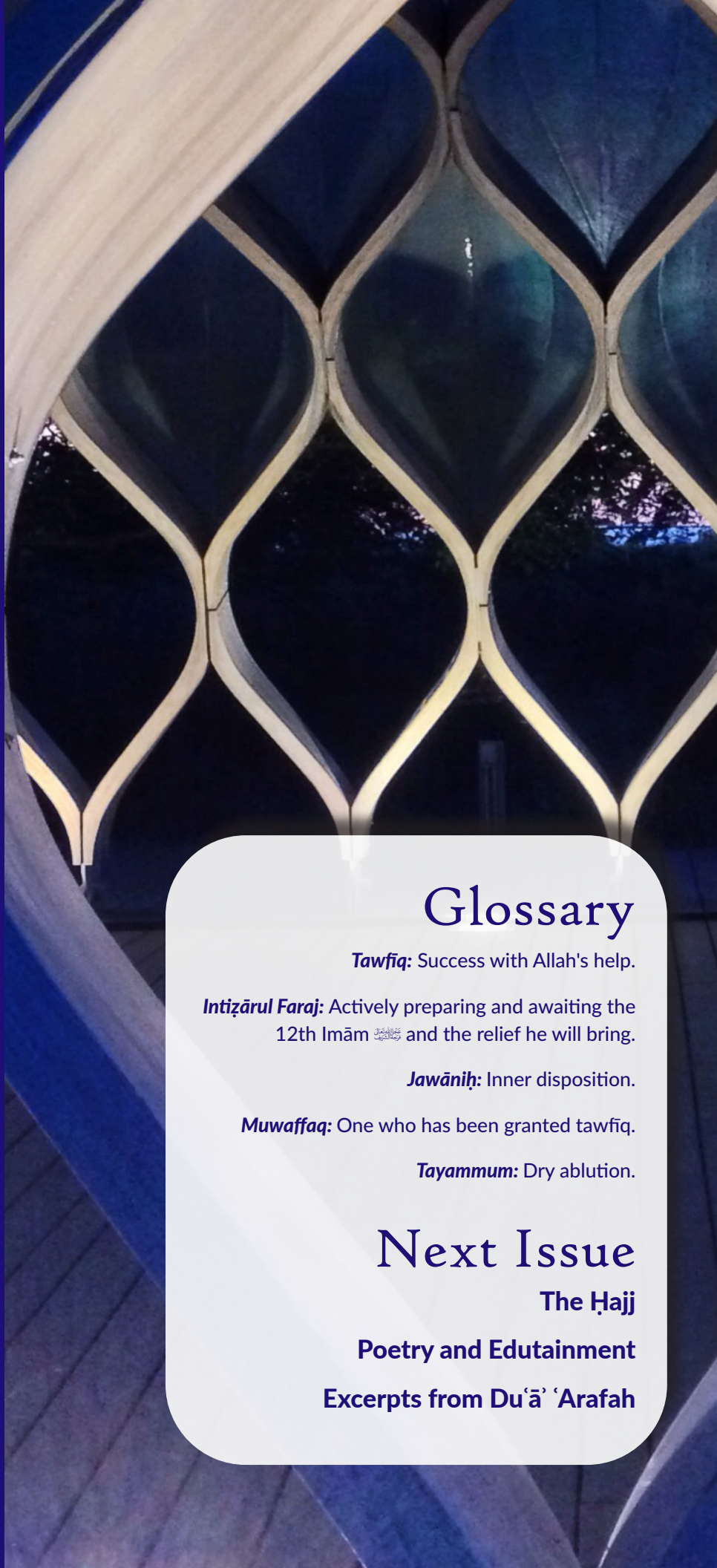

Glossary

Tawfīq: Success with Allah's help.

Intiẓārul Faraj: Actively preparing and awaiting the 12th Imām ﷺ and the relief he will bring.

Jawāniḥ: Inner disposition.

Muwaffaq: One who has been granted tawfīq.

Tayammum: Dry ablution.

Next Issue

The Ḥajj

Poetry and Edutainment

Excerpts from Duʿāʾ ʿArafah